



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Brahma's Cup.

I lift the cup of Brahma high !—
The cup and liquor both are his ;
That flowing draught is perfect rest,
For Brahma's self the liquor is.

Let endless kalpas still revolve,
Who quaffs, no grief shall e'er befall ;
For he shall dream the dream of God,
And never know he dreams at all.

My transmigrating days are o'er ;
God's hand presents the sacred cup :
I eager grasp the chalice now,
And drink the Godhead's liquor up.

And while the sacred wine I quaff,
Two souls are mingled on the brim :
I drink of Brahma in the cup,
And he receives me into him.

FREDERIC R. MARVIN.

Philosophy at the Massachusetts School of Technology.

A school of Industrial Science—an institution founded and planned for the cultivation *par excellence* of the physical sciences—is hardly the place in which one would look for an elaborate course in pure philosophy. The emergencies of instruction at the school whose title heads this note, however, have brought into existence a department devoted to that subject, the scheme of study in which is probably as extended and minute as any other on the same topic in the country. Some account of the doings in this department will doubtless be interesting to the readers of the JOURNAL.

The department has now been in operation four years, and presented its first graduates last June. The course of study covers four years, the first of which, like that of all the other departments of the Institute, is devoted to studies of a general character, pursued by all students of the Institute together, as forming a necessary preparation for any department the individual student may select. The mass of time in this first year is spent upon French, Mathematics, General Chemistry, Rhetoric, and the rudiments of Formal Logic. In the remaining three years, in addition to side-studies in modern languages (namely German and French), Mathematics through the theoretical part of the Calculus, Physics, Chemistry, History, English

Literature, and the Science of Language, a minute course is taken in the history and criticism of the whole of Modern Philosophy, beginning with Descartes and ending with Hegel.

This course is directly upon the central works of the leading philosophers, and not merely about them. In the case of the students recently graduated, it has included the writings subjoined :

Descartes ; the *Method* and the *Meditations* entire, and selections from the *Principles of Philosophy*.

Spinoza : the *Ethics* in outline, with such of his letters as bear upon the controverted points.

Leibnitz : the *Monadology*, the *New System of Nature*, the *Nature of the Soul*, and the *Doctrine of a Universal Spirit*.

Locke ; the most important part of the *Essay*, with Cousin's Critique of the same.

Berkeley : the *Principles of Human Knowledge*.

Hume : the first eight sections of the *Inquiry Concerning Human Understanding*.

Kant : the "Æsthetic," "Analytic," and "Dialectic," from the *Critique of Pure Reason*; the two former with very minute criticism.

Hegel : about half of the *Lesser Logic*.

Besides this work upon the leading texts, the corresponding portion of "Schwegler's History," with Stirling's notes upon them, have been carefully studied, and compared with the parallel parts of Ueberweg. In this part of the work, especial attention was given to the developments of Cartesianism by Geulincx and Malebranche, the relations and contrasts between Malebranche's "Vision in God" and Berkeley's "Communication of Ideas," the reassertion of Cartesianism by the Scottish Philosophy, the significance of Fichte as the truth of Kant, and the contributions toward Hegel by Jacob Böhme, Spinoza, Leibnitz, and Malebranche. The class have also read Hamilton's "Metaphysics," (Bowen's edition), Fraser's "Introduction to Berkeley," Krauth's "Prolegomena and Notes," and Ueberweg's "Notes on Berkeley's Principles," Mahaffy's rescript of "Kant's Æsthetic and Analytic," Wallace's "Prolegomena to Hegel's Logic," and the "Struggle to Hegel," in Stirling's "Secret." One member of the class has made, besides, an extended study of Fichte, including the *Wissenschaftslehre* and *Rechtslehre* (both in Kroeger's translations), the *Bestimmung des Menschen* (translated by Smith), the whole series of minor illustrative pieces translated in the JOURNAL OF SPECULATIVE PHILOSOPHY, the *Leben und Briefe* by J. H. von Fichte, and the essay on Fichte's life and writings, by Dr. William Smith. Another has read the essay on Kant's Philosophy by Cousin (translated by Henderson), and, in the French original, the essay on Kant's system by Armand Saintes ; and, later, has made a careful study of Stirling's "Secret of Hegel," as part of the preparation for an essay of his own upon the "Derivation of Hegel's Logik from the Critique of Pure Reason." A third has produced a noticeable rescript of Kant's "Æsthetic," in which some new points of criticism appear to be raised.

The Department of Philosophy, like other departments in the Institute, has admitted what are called special students, that is, persons who do not wish to stand for a degree, but desire to pursue some single branch or course. A part of these specials have taken up a course with the regular class; for instance, in 1874, three took the philosophical studies of the third year, on Descartes, Leibnitz, Berkeley and Hume; and, in 1876, four (two of whom were women) took the course on Kant's "Analytic." Others have taken a course provided especially for them; as, in 1873, on Professor Masson's "Recent British Philosophy," and, in 1875, on Professor Jardine's "Psychology of Cognition."

Besides the foregoing course for degree-candidates in the Department of Philosophy, the Institute requires a certain amount of work in philosophy from the candidates in any department, whether of Engineering, Architecture, Physics, Chemistry, Natural History, Science and Literature, or Philosophy. This requirement includes an examination on the logical analysis of terms and sentences, held in the first year; one on the elements of formal logic, held in the third year; and one on the philosophy of science, held in the fourth year. Corresponding courses of instruction are given in the several years. The course in the Philosophy of Science embraces the following topics:

The nature and essential conditions of Science.

The distinction, both as to nature and province, between Pure and Empirical Science.

A critique of Induction, exposing its inadequacy as a Logic of Science; and of Empiricism, exposing its inadequacy as a Philosophy of the same.

The classification of existing sciences under the heads Pure and Empirical.

The justification of Mathematics, Pure Physics, and Logic, as Pure Sciences.

The "Canons" of Mill's Logic, and their proper province as regulative of our certainty regarding Actual Uniformities.

The reduction of the Mathematical Sciences to a single logical system.

The logical imperfection of all the existing expositions of Mathematics, especially of Geometry.

The logical foundations of the Infinitesimal Calculus.

Still another item in the provision for philosophical study deserves mention. Under the auspices of the Lowell Institute, free evening courses, open to both men and women, are given each year by professors of the Institute of Technology, on topics germane to their departments. Among these, there have been the following on philosophy:

1872-3. On Elementary Formal Logic, with especial reference to its use in English Analysis. Ten lectures.

1873-4. On J. S. Mill's System of Logic. Eighteen lectures.

1874-5. On Modern Philosophy from Descartes to Hegel. Eighteen lectures.

1875-6. On Kant's Critique of Pure Reason. Eighteen lectures.

The average number of students attending these evening lectures on philosophy has been about thirty. The scope of the instruction may be gathered from the following synopsis of the course for 1874-5 :

Lect. I. *Introductory*: The Definitions of Philosophy, the Grouping of the Historic Systems, and the General Character of the Modern Movement.

Lect. II. *Descartes*: his Epoch, his Genius, and his Claims as the Founder of Modern Philosophy.

Lect. III. *Descartes*—the Details of his System: an explicit Dualism, but at the same time an implicit Monism; its inconsistency as Dualism, its consistency as Monism.

Lect. IV. *Geulincx. Malebranche, Hobbes*; Attempt, by the two former, to save the Dualist view of Descartes by the added theories of Occasionalism and Vision in God; by the latter, to bring out the required consistent Monism by the theory of Materialism.

Lect. V. *Spinoza*—General Estimate: Cartesian implicit Monism made explicit as Pantheism.

Lect. VI. *Spinoza*: Sketch of the Ethics.

Lect. VII. *Locke*: Transfer of the Problem of Philosophy from the question of the Nature of Being to that of the Scope and Worth of Thought; beginning of Empiricism, and preparation for Skepticism in the empirical Principle.

Lect. VIII. *Leibnitz*: Revolt from Empiricism, and return to the question of Being; preparation for Idealism in the Monadology; attempt to reconcile multiplicity of Substance with oneness of Essence by the Pre-established Harmony; emphasizing of the logical Principles of Indiscernibles, Contradictories, and Sufficient Reason.

Lect. IX. *Berkeley*: Idealism becomes explicit in the form of a Spiritual Dualism, Creator and Creature; the Insubstantiality of Matter as a corollary of Empiricism.

Lect. X. *Hume*: Return to the question of the Worth of Thought; thorough comprehension of Empiricism as in reality Skepticism.

Lect. XI. *Reid, and the Scottish School*: Revolt from Skepticism in the interest of Common Sense; hypothesis of the transcendental origin of the Principles of Common Sense.

Lect. XII. *Kant*: The transcendental Principle comprehended; the transcendentalism of Common Sense vanishes in Kant's Transcendental Skepticism, as its empiricism did in Hume's Empirical Skepticism.

Lect. XIII. *Kant*: his Theoretical Philosophy; the Critique of Pure Reason in outline.

Lect. XIV. *Kant*: his Practical Philosophy; attempt to compensate for the skepticism of the Critique by the doctrine of Ethics and of Good Judgment; sketch of the Critique of Practical Reason and of the Critique of Judgment.

Lect. XV. *Fichte*: Conversion of Kant's Transcendental Skepticism into Subjective Idealism by the removal of his hypothetical "Thing in Itself"; the human Ego the only substance; the World

and God as the Form and Mode of man's existence ; Pananthropism, or the inversion of Spinoza's Pantheism.

Lect. XVI. *Schelling*: Reaction from Fichteanism on viewing it as implicit Single-individualism ; hypothetical identification of Being and Thought : the NEITHER, as abstract common essence of Spirit and matter, proposed as the Final Reality.

Lect. XVII. *Hegel*: Absolute Idealism—Reality as PERSON. i. e. as the Living Unity in which the two-fold of Subject and Object (Thought and Nature) given by Reflection, is taken up by means of the mutual neutralization of its terms.

Lect. XVIII. *Hegel*: Sketch of the Logik, with special reference to its doctrine of the *Begriff* as the real unit of thought.

G. H. H.

Frederic H. Hedge, D. D.

In my "History of Philosophy in Outline," many important omissions occur in the brief list given of the Philosophers of Italy, England, France, and America. In the present note I desire to supply one of these.

Most readers of Philosophy in the United States remember gratefully Dr. Hedge's "Prose Writers of Germany" (1st ed. in 1847) as giving brief but accurate characterizations of many of the philosophical systems of Germany—those of Boehme, Kant, Jacobi, Fichte, Schleiermacher, Hegel, Schelling, and Novalis—together with valuable selections from their works. Dr. Hedge's work stands in contrast to the many crude statements in regard to German Philosophy which gained currency at that early day ; its expositions and critical essays read well even now, and the translations are gems.

Perhaps the earliest student of German Philosophy in this country, Dr. Hedge was its first expounder and defender. In an article in the "Christian Examiner" for March, 1833, he called public attention to its claims, and awakened the first interest in its study. This interest was strengthened by contributions to the same journal, and Theodore Parker and others received their first impulse in the study of German Philosophy through this source. A philosophical club was started in 1836 by Dr. Hedge and two others ; it afterwards became famous as the "Transcendental Club," a name given it by outsiders. In the history of "New England Transcendentalism" Dr. Hedge's name is a conspicuous one. Among the many philosophical articles contributed by him to magazines, perhaps the most notable is the one on Leibnitz in the "Atlantic Monthly," June, 1858, (a translation of L.'s "Monadology" was given by Dr. H. to this journal in 1867). The American public was also first made acquainted with Arthur Schopenhauer through Dr. Hedge's essays. From a list of questions (sent me some time ago) prepared by Dr. H. as university examiner at